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P. ANSTEDT, Editor.

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Poetry.

THE ELDER BROTHER.

Yes, for me, for me he careth
With a brother's tender care;
Yes, with me, with me he shareth
Every burden, every fear.
Yes, o'er me, o'er me he watcheth,
Ceaseless watcheth, night and day;
Yes, e'en me e'en me he snatcheth
From the perils of the way.
Yes, for me he standeth pleading
At the mercy seat above;
Ever for me interceding,
Constant in untiring love.
Yes, in me abroad he sheddeth
Joys unceasingly, love and light;
And to cover me he spreadeth
His paternal wing of night.
Yes, in me, in me he dwelleth;
I in him, and he in me,
And my empty soul he filleth,
Here and through eternity.
Thus I wait for his returning,
Singing all the way to heaven;
Sweet the joyful songs of morning,
Such the tranquil song of even.

BONAR.

Travels.

Men & Things as I saw them in Europe.

LETTERS FROM AN AMERICAN CLERGYMAN.

VI.

Paris.—Garden of the Tuilleries; its Beauty.—Night Walk.—Palais Royal; its Gardens.—Arbre de Cracovie.—Jardin des Plantes.—Pere la Chaise; its Epitaphs.

PARIS! Paris! of world-wide fame for its splendor, its palaces, its revolutions, its wickedness, its river of blood, its cooks, and its milliners—I am now in Paris! As it has no environs like London, you pass at once from an open country into a crowded city. And as you are driven from the depot, through narrow streets, to your hotel, you are overwhelmed with disappointment, and ask at every turn is this Paris? Many of its most fashionable streets are as narrow as Nassau Street, in New York; are without any side walks, paved with round stones, and with a channel in the center to carry off the water! In threading your way through them, you have to dodge the wagons, carriages, and people as you can.—And yet Paris is a magnificent city; but its beauty lies in spots. I will describe things as I saw them.

After a pleasant night's rest, a little farther from the earth than would be convenient in case of fire or earthquake, myself and friend sallied out to see sights. Our first walk was through the garden of the Tuilleries from the palace, through the Place de la Concorde, Champs Elysees, up, up to the triumphal arch, L'Etoile. Frenchmen say that this is the most beautiful promenade in the world. And I have no reason to question it. Starting from the main entrance of the famous old Palace, whose every window and chamber have their bloody history, and walking leisurely along through shady groves, by magnificent fountains, greeted at every turn by the finest chiseled statuary—with the Madeleine, and the Palace of Ministers on the one hand, with the Hotel d'Orsay, the Palais Bourbon, and the Chamber of Deputies on the other, from which you are separated by the Seine with its graceful bridges, your emotions of pleasure increase at every step, until you are overwhelmed. You can do little more than stand, gaze, and wonder. And beautiful as this walk is by day, it is still more enchanting by night; when, with the stars overhead, and every avenue and fountain brilliantly lighted, and marble men and women gazing upon you from every mound and from under every tree, and with the soothing notes of music floating around you wherever you wander over the vast area of beauty and magnificence, you feel the magic effect melting you into sympathy with the scenes around you. I doubt whether the world can present any thing to be compared in beauty to that portion of Paris which lies between the Palace of the Tuilleries and the triumphal arch, that noble monument to the memory of Napoleon the Great. The Palais Royal is another of the beautiful spots of Paris. It is said to be Paris, what Paris is to France. It covers an entire square, built up on all sides, with splendid entrances to the enchanting grounds that

form the centre. This palace, with its gardens, courts, galleries, and arcades, is the great central point of pleasure. In this garden was the celebrated tree—the famous "Arbre de Cracovie"—under whose shade politicians decided the fate of nations. Every thing here is intended for the gratification of the senses. There is nothing here pure, natural, spiritual—and the uncorrupted stranger soon wishes himself away from the intoxicating labyrinth. Here are restaurants, gambling-rooms, wine, milliner, and jewelry shops on the most gorgeous scale. In these gardens may be found, early in the morning, the tradesmen—at nine, the coffee-houses begin to fill—from twelve to two, the gay world is there—from two to five, the avenues are crowded with nursery-maids and children—about eight, the women of the town make their appearance, when every thing is brilliantly illuminated, and every thing is bustle, gay, noisy, and intoxicating until twelve, when the crowd melts away. The Palais Royal presents, on a fine night, a true picture of the frivolity, luxury, versatility, sensuality, and corruption of the French people. It is a brilliant spot, and there are but few in the world where more sin is committed in each twenty-four hours in the year. It is said to be changing for the better.

The Jardin des Plantes forms another of the great attractions of this great city. Here the taste and science of Buffon and Cuvier are remarkably displayed. Its botanic gardens are extensive and most elegantly arranged. Its cabinets of minerals are on the largest scale. Its zoological gardens contain every animal under heaven. And here are delivered lectures on the natural sciences, by the most eminent savans, at public expense, and to about 1800 students, from April to October in each year. This Jardin is the pride of France, and has been alike regarded by Absolutists and Democrats, by monarchs and mobs. When the Terrorists were daily sending to the guillotine hundreds of men and women, they ordered the lions, tigers, and hyenas of the great menagerie to be respected. They treated them as brethren. And when foreign troops occupied Paris in 1815, by special agreement, this wonderful place was protected from injury. I spent more time in these magnificent grounds and museums than at any other place in Paris.

I was greatly disappointed in Pere la Chaise. It lies on a rising ground outside the wall of the city, and about 150 acres. It receives its name from a Jesuit priest who once lived there, and was opened as a cemetery only in 1804. Its main approach is through an avenue lined on both sides with stone-cutter's shops, who have marble fashioned in all forms ready for lettering; and with retailers of wreaths, of all colors and sizes, for the decoration of the tombs of the departed. These retailers are very importunate in the sale of their chattels. You enter the grounds by a wide avenue, but are soon lost among the narrow paths that lead off in every direction. It is thick with stones and monuments, so as in many cases to render a passage between them impossible. The elegant tombs are few, while the inelegant are in great numbers, and all of them holding up for perusal "boasting epitaphs," so as to impress you with the belief that none but the great, the virtuous, the heroic, and the pious found sepulture there.—The tomb of Abelard and Heloise is a gem of its kind. There is a fine bust of Casimir Perrier over his grave, which bears a striking likeness to that of our own lamented Webster. The grave of Marshal Ney, whose murder Wellington might have prevented, and whose not doing so is without excuse, is shown you, without a stone to tell the stranger whose ashes repose there. "Why," I asked the guide, "is there no monument to Ney?" "France is his monument," was the sentimental reply. We smiled at the simplicity, not to say silliness, of the inscriptions which are often seen in our own rural grave-yards; but when you read upon the monuments in Pere la Chaise such sentiments as these.

"His widow continues his business, Rue Saint Denis, 340."

"Very high, very powerful princess, aged one day"—one is ready to conclude that there are things to excite a smile out of America as well as in it.

The religion and frivolity of the French are both conspicuous in this far-famed cemetery. A Popish chapel is within the gate, where any body may have mass said "for a

compensation." Crosses are upon the tombs of both saints and sinners. And frequently you are attracted by a small group looking through an iron grating into a tomb, where is an altar in the form of a ladies dressing table, with vases of flowers, sometimes natural more frequently artificial, a gilt lamp, silver candlesticks, and all the usual ceteras of a boudoir. This is French taste. And people crowd to see those things just as they crowd round the windows of taste and fashion in the Palais Royal. Save in the splendid views which you occasionally catch from its highest points, Pere la Chaise is not to be compared in naturalness, taste, or beauty to Greenwood or Mount Auburn. It is in every respect inferior to the cemetery at Naples.

From the "Independent" by special Request.

ARE YOU DEALING HONESTLY WITH YOUR MINISTER?

BY ELDER BREWSTER.

We live in very peculiar times. By a special act of Congress, changing the "legal tender," a man is permitted to pay a debt of \$1 with a piece of paper which is worth only from forty to fifty cents. The simple result is that all new debts are made double the former amount for the same articles, that is, prices have advanced at least one hundred per cent. This does not operate so unjustly on the business and producing classes of society as it would seem to do at first sight. For a man who collects a business debt, such as a mortgage bond, which was contracted on the gold basis, though he receives but one-half its real value, is able, such are the peculiarities of these war-times, to invest it in Government securities and in other ways, so that it will bring him double interest, with the assurance that as the interest diminishes, the principal will increase in value till payment made him of fifty per cent, will become worth one hundred per cent, that is will become equal to gold. So that, unless a man is shut out from investing his money, and is compelled to spend it for the necessities of life, the present system works him no marked injustice.

Now, let us suppose that, after passing this "legal tender" law, Congress had selected some one class, say farmers, and enacted that they should be compelled to sell at the old prices, while they must buy at the new prices. Would not the land have rung with the outcry which would have been made at such injustice? Or suppose the law had been that manufacturers should sell at peace prices and buy their raw material at war prices, or that merchants should pay the debts they owe in gold and receive the debts due them in currency, would not such a law receive the reprobation of all honest men? And even if such a law had been passed, would you, Christian reader, have felt justified in the sight of God in taking advantage of it? Would you have been willing to go to a brother of the church—one of the "little ones" who believe in Him—and compel him to accept forty or fifty cents on the dollar for your debt to him, while you demand of him one hundred cents on the dollar for his debt to you? Or, if a wicked avarice had made you incline for a moment to perpetrate such a wrong simply because human law would not punish you for it, would you not remember the parable of the servant, who, forgiven his own debt by his master, went out and seized his fellow-servant by the throat, saying "Pay me that thou owest!"—and take timely warning from so parallel an example?

Now, without any designed injustice in this "legal tender" law, ministers are actually placed in precisely this situation. They have to buy of their congregations at one hundred cents on the dollar; and their congregations are permitted to pay them at the rate of forty or fifty cents on the dollar. The senior deacon of the church, who is a dry-goods man, charges his minister double and treble the former value of his goods, and when the minister complains, the good deacon replies, "I have to pay double and treble," and considers the answer triumphant. The second deacon, who is a butcher, charges his minister 25 cents a pound for beef, instead of 12, and when the minister groans under the infliction, says, "I am sorry for you, but I don't make any more than I did at the old rates," and so his conscience is easy. Passing on to the third

deacon, who is a banker and a thorough patriot, and glories, with great satisfaction, over the vast resources of the nation, he is met with a speech like this: "My good pastor, what cause we have for gratitude to God for the wonderful blessings of his providence to our people! Here we are, in the fourth year of a war, which Europe predicted would break us down financially in six months, and yet no sign of exhaustion! In fact, we are growing rich! Why, sir, your parish were never so rich as they are to-day. I am investing money for everybody. There is Dea. A., the merchant, and Dea. B., the butcher, have been packing and salting down their funds in U. S. bonds at a most extraordinary rate. The same is true of the farmers, and even the working-men, who are getting two dollars and a half a day instead of a dollar, are constantly coming to me to buy the smaller denominations. My good pastor, don't you think this wonderful prosperity ought to be made a special subject for thanksgiving at our prayer-meeting for the country next Sabbath evening?" The minister, seeing a bearing of the subject which the deacon little suspects, replies, "Certainly, by all means—I will refer to it, and call upon you, as a financier, to speak upon it. I hope you will bring out the facts about our congregation. Home, truths, you know, are what tell!"

The minister, as he goes home, is working up an idea! He has been taking lessons in exchanges—"pulpit exchanges"—under a new aspect! He makes a schedule of his bills for the year—all of them from his own congregation—and finds that they foot up something more than double the usual amount. In other words, his good sermons and services have cost him twice the usual amount, which sum he is legally bound to pay his parishioners. He at once starts out with hat and cane and schedule, and fortunately finds his three deacons all together at the banker's office, discussing, with an evident relish, the comparative merits of 7-30s and 5-20s and 10-40s, and so through the list. He says:

"Brethren, I find from these bills that you and all the members of my congregation have charged me just double the usual rates for all the raw material out of which I make my sermons, and your reason is the very good one, that these goods cost you double. Now, since my goods cost me double also, I propose to apply the same rule to my salary; I shall charge for the past year double the usual rates." "Why," exclaimed the financier, "that will ruin our society. These are war times, and you must expect to suffer with all the rest." "You have no right to," says the dry-goods man; "the law gives you no such privilege. We pay you legal tender, and that is all you can collect." "It will do you no good, if you try it," adds the butcher, a little surlily; for you may not get another place right away, where you will do any better. We treat you as all the other parishes treat their ministers. Besides, if you ministers had any financial skill, you wouldn't always be teasing for more salary." "I am not at all surprised," replies the pastor, "at what you have said. After a pretty long and varied experience with parishes, I have learned that Christians will administer the pecuniary affairs of a church as men do those of a corporation; with a degree of parsimony, and even of meanness, and sometimes of actual dishonesty, which they would never be guilty of in their private concerns. But I hope, at least, I have shown you your inconsistency. You, Dea. C., told me just now of the wonderful prosperity of our country in general, and of this congregation in particular, and I think, from present appearances, you might have added of its three deacons very particularly; now you tell me these are war times, and I must expect to suffer with the rest. You, Dea. B., compel me to pay my debts to you in gold, or its equivalent, while you insist on paying your debts to me in bills worth less than half their face; and, when I complain of this, you tell me that it is legal, and declare you will do it because the law gives you the power. And you, Dea. C., knowing the difficulty of changing parishes, and especially of finding one which is fair and just with its minister, tell me to better myself if I can! Well brethren, I am, for the present, at least, in your power. I have no resource but to borrow money, on the best terms I can, to pay your bills. Many years of close and even distressing economy which I have already practiced to an extent

which has been skillfully concealed from you, will be required to pay up the arrearages of the past two years. What the future is to bring, God only knows. But I feel that it will neither be offensive to him nor unjust to you, if I, remembering who hath said, 'With what measure ye mete, it shall be measured to you again,' go home and offer the prayer of Stephen—'Lord lay not this sin to their charge.'"

We most earnestly commend this important matter to the conscientious consideration of our churches. We have evidence, of an unquestioned character, that there is actual suffering, and that to a very wide extent, among our ministers; and what is peculiar in the case is, that those who nominally have large salaries are quite as great sufferers as others. Let the expenses of a city minister, with a salary of \$2,000 or \$3,000, be suddenly doubled, and you roll upon him a burden of debt which is enough to make him a bankrupt. Indeed, we are assured by eminent clergymen that, if things continue as they are for another year, many ministers will be compelled to fail.—And any man of business can see that this must be the inevitable result.

We exhort our readers, therefore, to see to this matter at once. Do not imagine that your minister is an exception, because his salary is so much better than the majority, or because he seems so cheerful and preaches so earnestly. Look into that household, and, our word for it, you will find a degree of embarrassment and distress for which you will be held accountable to him whose voice will one day be heard by you, saying, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me!"—Independent.

THE ENGLISH LANGUAGE.

ITS PROGRESS.

In the year 700 the Lord's Prayer began thus: "Ure fader thes are in heofnas; sio goka-kud this noma, to symeth thin risk, sic thin willa sue is in heofnas, and in etno."

Two hundred years after this: "Thee ura fader the heofenum si thin namagehal God.—Com thin ric. Si thin willa on earthen swa, or heafum."

About two hundred years after this in the reign of Henry II., it was rendered thus and sent over by Pope Adrian, an Englishman:

Fader than art in heaven blisse
Thine Hoyle name it wurth the blesse
Cumen and mot thy kingdom,
Thine holy will it be all done,
In heaven and in earth also,
So it shall be in full well le-tro, etc.

The following was the form of the Lord's Prayer in the year 1300:

Ure Fader in heaven, rich,
Thy name be hailed ever lich.
Thou brings us to michell blisse;
His bit in heaven doo,
That in the earth deene it aise, etc.

About one hundred years after, in the reign of Henry III., it ran thus: "Fader our in heaven, Hallowyed be thi name, Come the kingdom, Thi will be done as in heaven and in earth, Our uch days bred give us to day, and forgive us our dettes, as we forgive our debtors, and lede us not into temptation, Bote deliver us from evel. Amen."

In the reign of Henry VI. it began thus: "Our fader that art in heaven, hallowe be thi name, the kingdom come, to thee, be the will done in earth as in heaven," etc.

In 1537 it began thus: "O our father who art in heaven! hallowed be thy name. Let thy kingdom come. Thy will be done, as wel in earth as it is in heaven!"

HANDSOMELY DECLINED.

The late Bishop Doane, of New Jersey, was strongly opposed to temperance, and his side-board and tables were loaded with brandy, wine, etc.

On occasion Rev. Mr. Perkins, of the Sons of Temperance, dined with the bishop, who pouring out a glass of wine, desired him to drink with him. "Can't do it, bishop: 'Wine is a mocker,'"

"Take a glass of brandy, then."

"Can't do it, bishop: 'Strong drink is raging.'"

By this time the bishop, becoming somewhat restive and excited, remarked to Mr. Perkins: "You'll pass the decanter to the gentleman next to you."

"No, bishop, I can't do that: 'Woe unto him that putteth the bottle to his neighbor's lips!'"

Original Communications.

ON ATTENDING CHURCH.

Continuation and Conclusion from last number.

How should we attend public worship?

a) First our attendance should be regular. The conduct of some persons is almost unaccountable on this subject. They readily admit that it is the minister's duty to preach every Sunday, but seem to forget that it is just as much their solemn duty to occupy their seats in the church, as it is the duty of the minister to occupy the pulpit, and think that slight causes are a sufficient excuse for their non-attendance at church, or if it does not perfectly suit their convenience they are not bound to go. In short if a minister would stay out of his pulpit six times a year with no better excuse than they have for their non-attendance, they would discharge him forthwith, and yet they can stay away five times that often and still think they are good members of church. Every one should therefore feel himself under solemn obligations, regularly to attend public worship, and not let slight causes prevent him from discharging his duty.

b) Again our attendance should be at one place. There are some who are continually going from one church to another, and who keep no regular place to attend public worship. Some have itching ears, and whenever they hear of a so called great preacher coming to town, who is traveling about through the country like a mountebank, to set up a kind of a religious show, or when any extraordinary ceremony is to take place, they leave their own church to attend this, with the same motives and feelings as they would attend a show or an exhibition. Persons who do not keep one regular place of public worship never come to much with their religion. I have no objection to your going to other churches occasionally, when you have no preaching in your own church, so that you may see how others worship, and that we may see that there are other Christians besides ourselves, but when your pastor is preaching, or when some one is in his place, you should go to your own church to worship. The person who goes continually from one church to another never feels himself perfectly at home in any place of public worship; he is constantly surrounded by strangers, his attention is mostly taken up with curiosity and the novelty of the scene; the preacher is perhaps strange in his manners and unintelligible to him in his discourse; there can be no regular, systematic progress in Christian knowledge, for frequently what he hears at one place is contradicted at another. But he that frequents one place of public worship, feels himself perfectly at home in the house of God; he is among his familiar friends; his attention is not diverted by novelty or curiosity; he is better able to understand the preacher from being accustomed often to hear him, he receives a more consistent and regular religious education from hearing religious truths treated in a uniform manner, and he is able to place all confidence in his minister as his spiritual guide to lead him into all truth.

c) Again our attendance should be punctual; we should always endeavor to be at the house of God at the appointed hour. This can easily be done, if we are careful to be ready to leave our homes a few minutes before the time appointed for the commencement of the exercises, so that we can have plenty of time to walk there leisurely, and then we will have the satisfaction of being there at the beginning of the exercises and will not interrupt the minister nor disturb our brethren in their devotions.

d) Again you should come to the house of God in a serious frame of mind, you should prepare your hearts by prayer and meditation before you leave your homes. Let the flame of devotion be already kindled on the altar of your hearts, and when you come don't stand talking around the doors, or if you arrive before the time don't be talking or whispering in the church, but spend that time in meditation and silent prayer. Remember always that you are in the house of God. I once heard an old Quaker friend remark that some people found fault with their peculiar mode of worship, but he supposed that a person who spent no portion of his time in silent meditation would spend very little time to any good purpose in any other way. Let this time then be spent in meditation and silent prayer for God's blessing upon the preached word, and for the influence of the spirit upon the mind of the minister. It greatly encourages and animates the minister if he knows that his people are praying for him.

e) Again it may be asked, how often should we attend public worship? No one will deny that a Christian ought to go to church on the Sabbath morning, this is generally admitted so that we need spend no time in proving the position, that it is our duty to go to church on the Sabbath morning. But if it is the duty to go on Sunday morning by what argument can you prove that it is not equally your duty to go on Sabbath evening, some seem to get as though they were under obligations to

sanctify only a part of the Sabbath, and according to their actions the 4th commandment ought to be altered to read thus, Remember the Sabbath to keep the first part of it holy. Two sermons a day are ordinarily sufficient and three would perhaps do more harm than good. First because few ministers could endure so much labor, and secondly because few persons could properly digest three sermons a day. Some part of the Sabbath should be spent in reading the Bible and other good books, some few persons may be benefited by hearing three sermons a day, but the majority of people would be more benefited by hearing only two sermons and properly meditating on them.

And then in every congregation there ought to be at least one weekly prayer-meeting or lecture. I have never yet known a congregation in a prosperous condition spiritually, where there was no weekly prayer-meeting.

SINCE

FOR THE AMERICAN LUTHERAN.
THE AMBASSADOR'S DUTY.

MR. EDITOR.—Your correspondents, "Simon" and "Simon, Jr.," in the two last numbers of "The American Lutheran," have given us their views on the duty of a minister of Christ. The former maintaining, that in the presentation of his message, the minister should always use "language suited to the moral condition and mental capacity of his hearers." The latter, with equal zeal, talks at length of the proper source and use of figurative language. He denounces the practice of founding figures, such as the simile and the metaphor, on classical allusions, mythological personages and antique events. In short, he thinks the minister ought not to go to the ends of the earth in search for figures, but gather them up from men and things around him with which his audience are acquainted. I rather feel disposed, in the main, to agree with those gentlemen, in what they say; but it appears to me that neither of them has touched the vital point of a minister's duty. Of what avail, I would ask, is plain language and appropriate and intelligible figures without matter, or matter of the right kind? It must be very evident to all that what is said, in a discourse, ought to be of much greater importance than the manner in which it is said. Who doubts that the individual is of more consequence than his clothes? The kernel, than the shell? The gem, than the casket that contains it? In like manner, the matter of a sermon, that is a sermon, should be regarded of more consequence, and receive more attention, than the vehicle in which it is conveyed to the understandings of the hearers.

I am astonished that those gentlemen should manifest more concern about the dish—and it would seem they prefer a homely one at that—and feel no anxiety about the sauce. With your permission, I wish to offer a few reflections in reference to "The Ambassador's Duty in regard to the matter of his message." Paul in writing to the Corinthians, gives us his views and practice, in reference to this point. I mention Paul because I consider him good authority on this subject. He says; "I determined not to know any thing among you, save Jesus Christ, and him crucified." This was the subject matter of Paul's preaching. And a glorious subject it is! Who can do it justice? Paul felt that he could not. Let not then this maxim of Paul mislead the minister of Christ. He must not imagine that when he has preached the cardinal doctrines of the gospel, that he has discharged his whole duty. In order to discover in what sense Paul understood this remarkable declaration, he must look at the practice of Paul.

To Paul, Christ was the central point towards which all his thoughts, feelings, and actions tended; but the circumference of that centre in which the apostle moved, was of vast dimensions. Around this centre, a whole universe of thought and glory revolved; and the characteristic of the whole, is unity in variety. Now, while the minister is to know nothing but Christ and him crucified, he must, at the same time, remember, that the Bible is Christ's word, and whatever theme is there presented, in the almost infinite variety of facts, precepts, doctrines and narratives, must always, when the occasion requires it, be presented. He cannot be faithful in preaching Christ, and him crucified unless he comply with this requirement. On every subject—and they are numerous—on which his hearers must, or should at least, sometimes think and act, having reference to their duties as responsible moral agents, he must give utterance in no equivocal terms. To do this, he must have moral courage, and a realizing sense of the responsibility under which he rests. It will not do for him as an Ambassador, to present in his message from time to time, those truths only, which are not called in question by his hearers; but he must be equally faithful in telling them what they do not wish to hear, or disbelieve, when duty requires it. This is perhaps the most difficult, as it certainly is the most unpleasant part, of a minister's duty. I might give many instances in which this kind of work should be done. I will refer but to one. One, too, that is of more than ordinary importance, in which, not merely the welfare of a few, for time and eternity is involved, but in which the welfare of thousands, yea, millions, is concerned. I refer of course, to the subject of human slavery. This has been justly characterized by John Wesley, as "the sum of all villainies." There never was, perhaps, a greater moral evil on this continent, than African Slavery. Perhaps none that was attended, in its operations, with greater cruelties, and certainly none, in its results, has entailed greater calamities, and brought heavier woes upon our nation. None has been less understood by the mass of the people, and none, in proportion to the magnitude of the evil, has been more generally ignored by the minister's

of the gospel. It is a melancholy fact, that notwithstanding all the evils that the black man has suffered and endured, and all the indescribable sufferings and calamities the white man is now enduring on battle fields, in hospitals and desolated homes, in consequence of slavery; and notwithstanding that the providence of God indicates what is to be the speedy and righteous doom of slavery, in this country, there are those to be found, and minister's at that, yea, even religious papers, that have nothing to say in a direct way against an institution productive of such fearful results. I ask, can any man reconcile it with his duty, as a minister of the kingdom of righteousness, justice and mercy, to remain silent on this subject. And yet there are those who do, as though it were blasphemy to say one word against this gigantic evil. We would not have minister's make this their hobby and ride it on all occasions; but we would have them on suitable occasions characterize the institution as it really deserves. I am aware of the objections generally urged against such a course. It is said, some will regard it as dabbling in politics. If slavery is wrong ought it not to be exposed and denounced, even if it were purely a political measure, should that consideration shield it? Verily not. But it will produce dissensions in the congregations. If it is an evil, this consideration will not justify the minister in holding his peace in reference to it. He must do his duty even if in the discharge of that duty he becomes the innocent occasion of introducing strife and divisions into his congregation. Christ said: "Think not that I am come to send peace on the earth: I came not to send peace but a sword." Perhaps never, in the history of our country, was there a time, when the minister's of Christ ought more seriously to have pondered this declaration of their Master, than now. But some may urge, some of my people believe that slavery is right. But do you believe it? If not, then you are bound to correct their false notions so far as you can, no matter what the consequences may be. The question with every man, and especially every minister should be, "is slavery right?" minister's should stand up for the right, especially in behalf of the weak, the lowly and the oppressed, or Christ may say unto them at the day of final accounts, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

SIMON, SR.

VAIN EXCUSES.

"Ah, this is an important matter, I must therefore wait awhile, that I may have time to consider."

Truly it is an important matter and worthy your most serious consideration. It involves your happiness or misery for eternity. But it seems to me there is no reason why you should hesitate long in deciding what you should do in this matter. If some of your relatives had left you \$10,000 you might consider this an important matter, but would you be long in deciding whether you should secure it or not? If you were now under sentence of death and the Governor should send you a free pardon, this would be a matter of the most vital importance to you, but you would not be long in deciding whether you should receive it or not. So you are now under the sentence of condemnation. God is offering you a free pardon through Christ, and can you hesitate whether you should receive it? Can there be any reasonable hesitation in deciding whether you should lead a life of piety and virtue, or a life of sin? whether you should obey God or disobey him? whether you should conciliate his favor or incur his displeasure? whether you shall die a peaceful and a triumphant death or die in the horrors of despair? whether in the day of judgment you shall stand at the right hand and be received with honor and glory, or stand on the left hand and be condemned and driven away with shame and confusion? whether you shall take up your abode with God, with angels, and blessed spirits in heaven, or dwell with the Devil and his angels in outer darkness? whether your soul shall be saved or lost? This is the question to decide, and it seems to me there ought to be no time lost in deciding it.

"I know, it is my duty to join the church, but don't feel qualified, I fear I could not hold out faithful."

If you wish to wait till you qualify yourself, you will never be qualified as long as you live. You cannot make any advancement in holiness without the grace and assistance of God's spirit. But this assistance you cannot receive so long as you disobey any one of his commandments. Now one of his commandments is, that every one who would have any part in the atonement of Christ should "confess him before men" that is, make a public profession of religion by connecting himself with his church. And in this church he has instituted means of grace, by the faithful use of which we grow in piety and holiness. Among those means of grace are the sacraments, Baptism and the Lord's supper, and the Word of God. You must come to Christ then, just as you are, trust to his grace, to the sanctifying influence of his spirit to qualify you to become a worthy member of his church. I would say to you in the language of that excellent hymn,

"Come ye weary heavy laden,
Lost and ruin'd by the fall,
If you tarry till you're better,
You will never come at all."

Not the righteous,
Sinners Jesus came to call."
And in regard to your holding out faithful, you should leave that to God also. You must only entertain a sincere desire to serve God,

manifest a faithful desire to discharge your duty, and God will grant you grace to do it. "My grace," says he, "is sufficient for you."

"O, I would like to become a Christian if I could, if I only knew how."

Why this is one of the simplest things in the world, and if you are really in earnest, and sincerely desire to become a Christian, I will give you some very plain directions, and if you faithfully follow these, there can be no doubt of your becoming a Christian.

In the first place then, you must have sincere sorrow for your sins, and resolve to forsake them; you must form a fixed determination that you will henceforth serve God, humbly confess your sins to God and pray for his forgiveness; and you must trust in the Lord Jesus for pardon. If you do this then I can assure you on the authority of the Word of God, of the forgiveness of your sins, and of your acceptance with God. He has never yet refused a sinner who came to him humble and penitent. Now certainly you can do this. Will you? If you will not, then you were not sincere in making this excuse, that you would like to become a Christian if you could. But the real cause is that you do not want to become a Christian.

But the great reason why men neglect the subject of religion is their unbelief. There are many intelligent men, yea even many wicked men, who profess to believe in the truth of the Christian religion, and who would feel themselves highly insulted to be called unbelievers, or infidels. Now, they may give the assent of their minds to the truth of the gospel, but in their hearts, all impenitent persons are infidels, in their hearts they do not believe the gospel, or they would not live so unconcerned about their salvation.

Suppose I should tell a rich man that his title to his property is not valid, that there is another owner for it, who would soon take possession of it and drive him off. What would he say or do? Why he would laugh at me, he would tell me he did not believe a word I said, he believes his title is good, he has never doubted its validity. But if I could point out to this man certain flaws in his title, and convince him by irrefragable evidence, that there is another owner, and that he was in great danger of losing his property, then he would be alarmed, and he could neither eat nor sleep on account of anxiety of mind. His friends might endeavor to comfort him, entreat him to take some nourishment, but he has no appetite, he loathes his food, they might urge him to take some repose, to indulge himself in sleep, but he would say no: no: my whole fortune is at stake, and I can neither eat nor sleep until I get this matter secured.

PASTOR.

SUSQUEHANNA CONFERENCE.

MR. EDITOR.—It was our privilege to meet with the brethren of this conference, which convened in Danville, charge of brother Sharretts, Monday evening Feb. 6. On this occasion brother Rhodes of Sunbury preached from Gal. 6. 14, a very appropriate, instructive and interesting sermon. On Tuesday morning 9 o'clock, after spending one half hour in devotional exercises, conference commenced its business session. The brethren present were, Parson, Fink, Dimm, Sharretts, Wampole, Horne, Rhodes, Eicholtz, Lentz, and Born. Absent, Domer, Sprecher, Heisler, Ehrhart, Shertz and Truelsenmiller.

As this was the first meeting in the year, according to constitutional requirement, officers were elected to serve one year, which resulted in the choice of Rev. P. Born, President, Rev. A. R. Horne, Secretary, and Rev. M. Rhodes, Treasurer.

Conference having been organized, it proceeded to the transaction of its usual business. Much of the time of conference was taken up in attending to business of a local character with the recital of which I will not trouble you.

Several items, however, of a more general character, were brought before conference, which I will embody in this notice. One of these is the contemplated union of the fifth conference of the Pennsylvania synod with the Susquehanna conference, with a view of forming a new synod. The following preamble and resolution as offered by brother Horne and touching this point, were unanimously passed by the conference:

In as much as the existence of the two synods, on the same territory, has often been the cause of unpleasant feelings and unhappy collisions between brethren of the same household of faith, and as the prospects for uniting the two bodies, at present, are not very promising, and, inasmuch as there seems to be a disposition on the part of some of the members of this conference as well as some of the brethren of the fifth conference of the Pennsylvania synod to consummate this desired end, in so far as these conferences are concerned, by uniting the same into a synod therefore;

Resolved that this conference appoint a committee of three to confer with a similar committee of the fifth conference of the Pennsylvania synod, in reference to this matter. Brothers Horne, Parson and Sharretts constituted said committee.

Whether the end contemplated by this ac-

tion will be attained is yet involved in doubt. That it is desirable admits of no question. Some years ago this same subject was agitated by the two conferences. In fact they met in convention, in Danville in the same church in which the present action was taken by the Susquehanna conference, and discussed the whole subject in a most Christian and fraternal manner. We have no doubt that the two conferences would at that time have united and formed a new synod, had it not been that the Pennsylvania and East Pennsylvania synods were then about taking action to unite those two bodies. This was the difficulty then in the way, hence the subject was postponed. But as there is no prospect, at present of the two synods uniting, it would seem that the two conferences intend to bring about this desired end so far as they are concerned. The ground of action for the uniting of the two conferences, is stated in the preceding preamble, but we were not a little surprised to learn from brethren, on the floor of conference, that some of the members of the fifth conference of the Pennsylvania synod, had an additional reason. It was stated that they were opposed to the New Seminary at Philadelphia, and did not wish to be identified with the synod that originated the concern. This was altogether new to us.

Another item of business brought before conference, was the support of Mr. John F. Dietterich, a theological student, in the Missionary Institute at Selinsgrove. This brother has been prosecuting his studies for the last year and a half, with great zeal and success, in the Institute. Prior to his coming to the Institute, he studied about eighteen months under the direction and instruction of brother Dimm. What funds he had, when he commenced his studies, are now exhausted. Under these circumstances it was thought advisable to apply for aid to the education society of the East Pa. Synod. Hence his case was laid before the committee on education, but the committee refused to entertain the application for an appropriation on the ground, as was stated before conference, that Mr. Dietterich was "too old" and that "the education money was collected for the education of young men." We were not aware that our ministers and people contributed their money for "young men" only. Neither did we know that the contributors of the education society of the East Pa. Synod, discriminated after this fashion in favor of "young men." But Mr. D. is yet a young man in the true sense of the word, and would feel himself improperly classed, if numbered among the old men. We have thought it necessary to make the remarks, in order that the action of conference might be understood. The following resolution was unanimously passed:

Resolved that this conference urgently request the committee on Education of our synod, to make the appropriation of two hundred dollars (\$200.) to the support of brother John F. Dietterich; and that we, as a conference, will make especial efforts to increase our contributions to this additional amount.

We protest against the latter clause of this resolution as a motive to induce the committee to make the asked for appropriation. If Mr. D. is "too old," the additional amount of educational money proposed to be raised by the conference, will not make him any younger; if he is young enough—of which, I presume no one who knows the man, has any doubt, the committee ought to make the appropriation if the funds of the society will justify it, without the conference getting on its knees to induce them to do their duty. That is the light, in which we view the subject. In reference, to the state of religion, within the bounds of conference, quite a number of the brethren reported special seasons of grace. Others told of the good work going on at present in their respective charges. Not a few of the brethren have been kindly remembered in the way of liberal donations from their people. As we heard of these evidences of God's presence in their midst and the liberality of the people towards their pastors, we felt like exclaiming with the Psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

One marked characteristic of the reports on religion was the desire evinced by the brethren that their people might become more spiritual. All who touched on this point expressed themselves after this manner: "I have a good kind people. In fact, I cannot see how any people could be kinder to their pastor than mine are to me. They supply all my temporal wants; are willing to do any thing and every thing to make me comfortable" &c. This certainly speaks well for the people, in general within the bounds of conference; we take sincere pleasure in recording this fact. "But still," brethren would add, "I am not satisfied with their spiritual condition. I think they ought to be a holier people. Their kindness to me does not make me blind or indifferent to their deficiencies" &c. This state of feeling on the part of the brethren we consider an omen for good. It shows very clearly that not in every case "a gift destroys the heart." Woe! to that people whose pastor is satisfied with their spiritual attainments. Under such circumstances, if there is any

spiritual vitality, it will speedily die; it is the death-knell of vital godliness. If the churches, within the bounds of the Susquehanna conference, do not, during the coming year, enjoy greater displays of God's presence and saving power in their midst, than before, then do we fail to understand the signs of the times, or rather the indications of God's providence and grace. In connection with his report on the state of religion in his charge, brother Horne stated, what took the conference by surprise, that he expected to change this field of labor. This, he assured the conference was a very great source of regret to him, but he felt it his duty to follow the indications of Providence in this matter. It was not owing to any difficulty in his charge that induced him to take this step. His people were exceedingly kind to him. Had done every thing that a people could do for his comfort and encouragement. Had increased his salary to one thousand dollars together with a free house. After several pressing calls he consented to take charge of the Williamsport congregations, Lycoming County. Whilst we sympathize with the Paradise charge, we congratulate the Williamsport brethren, in securing the services of so good a man as brother Horne, and feel glad that bro. H. will still continue to be a member of the Susquehanna Conference.

On Tuesday evening, after listening to a capital sermon by brother Horne, based on the text "One thing thou lackest," brother Parson, the essayist for the occasion, read an instructive and deeply interesting essay on the question, "Do the scriptures teach infant baptism, and what are its benefits?"

Conference then adjourned to meet on the first Monday evening in May, at Jacob's church, brother Wampole's charge. Thus ended one of the most pleasant, and, as we hope, most profitable conferences we ever attended.

A MEMBER.

THE AMER. LUTHERAN.

Selinsgrove, Thursday, Feb. 16, 1865.

We call the attention of the readers to the communication of a member of the Susquehanna Conference. It will be interesting to learn that there is a prospect of forming a new Synod out of the Susquehanna Conference and a part of the Synod of Pennsylvania. Still more interesting will it be to learn, that the members of the Synod of Pennsylvania are by no means unanimous in support of the newly projected seminary at Philadelphia.

THE MORAL FRUITS OF SYMBOLISM.

The Saviour has given us an infallible rule by which to judge moral character. Namely, "By their fruits ye shall know them." This rule has also a legitimate application to systems of doctrines, and we may reason a priori, that must be a good doctrinal system that promotes a high degree of moral perfection in its professors, and that must be a bad Theology which promotes a lax morality in its advocates. There is now a class of men in the Lutheran church who are laboring by their papers, books and theological seminaries to bring back the theological system that prevailed in the church during the 16th and 17th centuries, and with it of course also the morality that characterized the men who professed and taught that theology.

We have now lying open before us a book entitled, "The Spirit of the Lutheran Theologians of Wittenburg during the 17th century," by Dr. A. Tholuck. From this work we design occasionally to give our readers extracts as specimens of the morality produced by the symbolism of those times.

For the present we will give a translation of a passage found on pages 272-274 of the above named work:

"A young minister, by the name of M. Vogel, from the neighborhood of Wittenburg had, in consequence of taking a very strong draught of beer during the dance, fallen dead upon the floor. Dr. Mayer, professor of theology at Wittenburg, preached his funeral sermon. Text: 1 Thess. 5, 9, 10. 'For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.' The introduction of the sermon was based on 1 Maccabees 9, 41. 'Thus was the marriage turned into mourning, and the noise of their melody into lamentation.' 'What shall I say to you now, ye dear spiritual children who have at this wedding lost your faithful father and indefatigable shepherd, who supplied you with the heavenly manna of the Word and the holy sacraments? If indeed you love your God in heaven, then you must also have cherished a heartfelt love toward his ambassador and servant. Should not you who have been robbed of your father and have endured such a serious loss at this wedding, also exclaim Alas! this marriage was turned into mourning! Now we must sing such marriage songs, because we have been forsaken by the sainted M. Vogel; but other hymns do we hear from his lips, namely, that this marriage was turned for him to the greatest joy, because he was called

from this marriage feast to the marriage supper of the Lamb. We will now seek the aid of the Holy Spirit to seal this consolation unto our hearts in the believing repetition of the Lord's prayer.

The exordium, or conclusion of the sermon was based on 2 Sam. 6, 16. "And Michal, Saul's daughter, saw David leaping and dancing before the Lord, and she despised him in her heart." Thus the Holy Ghost holds up to our view a dancing prophet or priest, and reveals to us what befell him on account of his dancing. The dancer was the man as God wishes him to be, the man after God's heart, the great king of Israel and prophet of the Lord, the holy David. For as he was bringing the most precious treasure into the city of David, the ark of God, that was called, "the name of the Lord Zebaoth, who dwelleth amid the Cherubim," he was filled with joy. He danced before the ark of the Lord with all his might and caused the name of the Lord to be praised on the tymbrel and the cymbal. But he also wished to exhibit his joy to everybody by his joyful dancing, clothed in a priestly garment, a linen ephod, on account of which the proud Michal, Saul's daughter, was very much enraged. She despised him in her heart and made him as contemptible as possible. How many proud contemptuous Michals do I not see lying behind the windows and despising this faithful priest on account of his joy in the Lord! If the popish Michal should find this out, with what scoffing eyes, will she not look upon this dancing priest! Would she not, like the daughter of Saul, exclaim, how glorious it is for a Lutheran priest that he dances and jumps about like the loose, carnal people of the world! The Calvinistic Michal, who is constantly brooding over her desperate melancholy, because her dreadful gospel at all times alarms her that God will reject men, no matter whether they are pious or not, what a rude contempt would she now exhibit, if she, that condemns all dances, (on which Voetius, Rivetus, Maresius can be read) should see a dancing priest! But why do I speak of those that are without? How many have not in their hearts despised this faithful servant of the Lord, on account of his innocent dancing, saying: "Dancing and a priest, how does that suit together?"

Is it not amazing that a professor of theology should compare the lascivious bacchanalia of a country wedding with the pious religious dancing of king David before the ark of the Lord, and does it not border on profanity when he exalts a drunken preacher from the midst of his drunken carousals to the marriage supper of the Lamb on high! This Mayer is a representative man of that system of doctrine called symbolism, for the introduction of which into our American Lutheran church such mighty efforts are now put forth. The Lord save the church from such a system of doctrines and their fruits! The men who labor to promote this system may not be aware of its tendency much less intend to bring about such a state of morality in the church, but should they succeed in symbolizing, the church this kind of morality will be predominant just as sure as that the cause is followed by the effect. Have we not seen in a previous number of this paper how a certain editor denounced social prayer meetings as unchristian and unchristian? O! that our voice could reach the ear of every young minister who is becoming tainted with symbolism; if there were but one spark of vital piety left in his heart he would shrink back from a doctrinal system that brings forth such fruits.

THE EVANGELICAL REVIEW for January has made its appearance. It is still published in Gettysburg by Boyer and Anglinbaugh in the same form and style as when printed by the Neinsteds, although we thought nobody but Neinstedt could print it.

So far as we have examined this number it is a very interesting one. We give below the table of contents, from which our readers will observe that an article has also been written by Rev. Dr. B. Kurtz.

The Reformation, the Work of God, by Prof. J. A. Brown, D. D., Gettysburg, Pa.; On the Origin of Species by means of Natural Selections, or the Preservation of Favored Races in the Struggle for Life, by Rev. Edward F. Williams, A. M. Uxbridge, Mass.; Lutheran Hymnology, by Rev. Frederic M. Bird, A. M., Philadelphia; Exemplary Piety in the Ministry, by Rev. Milton Valentine, A. M. Reading, Pa.; Condition of the Jews in the days of Christ, by Rev. J. H. W. Stuckenborg, A. M., Erie, Pa.; The Name Jehovah, by Prof. W. H. Green, D. D., Princeton, N. J.; Pennsylvania College; Repose, as an Element of Christian Character, by Rev. Allen Traver, A. M., Hillsdale, N. Y.; The Israelites Borrowing from the Egyptians, by B. Kurtz, D. D., L. L. D., Baltimore, Md.; Notices of New Publications.

This Periodical is devoted to the exposition and defence of the doctrines of the Evangelical (Lutheran) Church, to Theological discussion, Biblical Criticism, and Church History, by means of articles both original and translated from the best German and other foreign journals. It will also contain reviews of works, published either in this country or in Europe, notices of new books, and a general summary

of the Literary Intelligence, and will aim, in general, at the promotion of a sound and Christian Literature and Science. The terms are as follows:

I. The Evangelical Review is published quarterly, in good type and on fine paper, each number containing from one to two hundred pages 8vo., making a volume of about six hundred pages, at the price of Three dollars per annum, in advance, for a single copy.

II. Subscriptions may be remitted through the Post Office at our risk, provided Postmasters are witnesses of the sending of the money.

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IV. Letters upon business and communications, intended for publication, are to be addressed to Professor Schover, Gettysburg, Pa.

V. Subscriptions or packages left in care of Smith, English & Co., or of the "Lutheran and Missionary," Philadelphia, and of the "Lutheran Observer," Baltimore, will be promptly forwarded to the Review.

EDITORIAL CORRESPONDENCE

R. v. J. G. Groenmiller writes to us as follows. Our readers will certainly sympathize with him:

Please find enclosed one dollar greenback for your paper. I must tell you that I like your English paper very well, the spirit is still the same that pervaded the Kirchenbote, and I wish you God's speed, and hope it will do much good. Yet whilst I can do this with my whole heart and soul, I cannot help but express my sorrow for the want of a German church paper like yours, we ought indeed to have a German church paper, edited in a pure Evangelical Lutheran spirit, that is based on the foundation of the General Synod, to defend it against dead formality on the one hand and loose fanaticism on the other. Dear brother these war times work hard against us here in our churches, nearly every able bodied man in our region is drafted and gone, the best of my members are nearly all gone, and I too was befallen of this undesirable affair, which caused me no small amount of trouble and care. I went to Washington trying to obtain an exemption from the war department, but have none yet. In the first place the notice which was handed to me did not contain my proper name. I therefore returned it again to the enrolling officer, and insisted that I could not consider myself as drafted under that name, so I remained at home attending to my ministerial duties as usual, and as I was not informed of anything further was perfectly at ease, until one day a squad of soldiers came along, and took me as a prisoner, and dragged me to the camp at Bloody Run, and thence I was under the point of the bayonet, like a thief and a robber, taken to Chambersburg. After some time Captain Eyster gave me a furlough; this gave me a chance to go to the war department to try for an exemption. Thus you see I am in suspense, standing between hope and fear. Whether I shall obtain finally an exemption time will show. I trust in the Lord, the mighty and the merciful deliverer of all that commit themselves unto him.

I regard it as a daring insult against high heaven in any government to compel the ambassador of Christ to forsake his high and solemn calling and take the sword, a Nero or a Julian only would make such laws. Take away the minister of the gospel and where will the church be? ruin the church, and the world, wicked enough as it is already, will be ruined altogether.

J. G. GROENMILLER.

DEAR BROTHER; Lately a copy of the American Lutheran came to me. I am pleased with it. In this I send you \$1.00 for it. And if it proves to be what its name imports; I hope to send you many more.

Had the church not chuckled to symbolism, that funny Editor at Philadelphia could not now pay for his music by the proceeds of his paper. I was brought up in the midst of ultra symbolism (Ambrose Hinkle being pastor). I know its head, tail and middle; then as now, I know it to be a plant, that grows best in the dark: give it light and it dies. It is verily the Jackass dressed in Lion's skin, well calculated to frighten those not acquainted with its dogmatical braying, but let a man have courage to unmanly it, and he will find nothing but a stupid Jack, whose power to hurt and mode of defence is only by kicking.

A few months ago, I was wishing with all my heart, and my prayer was that God would raise up a paper in defence of American Lutheranism, and strange to say, my prayer was answered in a direction I knew not of. May Heaven's blessing be on you and your paper. If the "American Lutheran" courts not the smiles of symbolists, the day will soon come when the American Lutheran church will hail it as a weekly angel of good news. Lord speed that day.

I will immediately interest myself in getting subscribers for your paper.

VACANT CHARGE.

By request of the general church council of the Aaronsburg charge, I would inform the church that I have resigned said charge, to take effect on the first of May next. The charge is desirous of securing the services of another pastor as soon as possible. They want a man who can preach in both languages, who is a live Lutheran, and an active promoter and defender of genuine revivals of religion. The charge consists of five congregations, distance respectively from pastor's residence, three, five and six miles. For further information address Mr. Jeremiah Haines Esq. Rebersburg Centre Co. Penna.

D. Sell.

THE TEARS OF CHRIST.

The human tears of the Son of God are to me unspeakably momentous, dear, and precious. The tears of Him, before whom I lie abased in dust, and cry, "Thou art my Mediator, my Redeemer, the lover of my soul." Happy am I to find their record in the history of His life. For every tear I would tune a song of praise and weep a flood of loving, grateful tears. And this I would do because His tears show me the heart of Jesus in such a light as I can never weary of beholding it.

It was seldom that Jesus wept when others were by, and then never that He might draw the eyes of men upon Himself. His tears were always the fervent utterance of His heart. Thus He wept over Jerusalem, whose exceeding sorrowful fate He foresaw, and the secret sadness of His soul brought the unbidden tear to His eyes. Thus He wept when He met the sorrowing sisters of His friend Lazarus. O! how sweet the witness, given by these tears of friendship, to the tender pity of the Saviour's heart. But oftentimes the Saviour wept alone, unnoticed even by "His own," alone with God. Perhaps some glimpse of these lonely tears was given His disciples. At least Paul tells us that He, in the days of His flesh i. e. during His humiliation, offered up prayers and supplications with strong crying and tears. Doubtless there was many a Place of Tears in and around Nazareth, and throughout the length and breadth of the land where His weary feet wandered, in Bethany, in Jerusalem, and the country round about. And above all, there appears that Place of Weeping at Gethsemane, on the Mount of Olives, and perhaps at Golgotha too. Places where He tears were shed by the trembling, exceeding sorrowful, wrestling, bleeding Redeemer, the self-sacrificing High Priest. How would I kneel, and fall down, and worship Him, whose tears have purchased for me grace, forgiveness, life, and happiness.

The chief interest to the believer is the exceeding great and eternally effective reward of his tears. There, where no time shall limit us, we shall learn more of this than here we can ever know. And nought shall hinder us from singing unto Him, who has wept for us and our salvation, a ceaseless song of praise. In them can while, at my Redeemer's feet, who now no longer weeps, I pray that His holy, meritorious tears may hallow my tears of penitence, while I wander in this vale of faith.

THE SCHOOLMASTER'S WIFE.

The "Day Dreams of a Schoolmaster" contains a tribute to a departed one, the pathos of which comes direct from the heart, and which, for simple, unaffected tenderness, is not surpassed by anything we remember to have read:

Once upon a time, reader, a long while ago, I knew a schoolmaster; and that schoolmaster had a wife; and she was young, and fair, and learned; like that princess-pupil of old Ascham, fair and learned as Sydney's sister, Pembroke's mother. And her voice was ever soft, gentle and low, reader; an excellent thing in woman. And her fingers were quick at needle-work, and nimble in all a house-wife's cunning. And she could draw sweet music from the ivory board; and sweeter, stranger music from the chill life of her schoolmaster husband. And she was slow of heart to understand mischief; but her feet ran swift to do good. And she was simple with the simplicity of girlhood, and wise with the wisdom that cometh only of the Lord—cometh only to the children of the kingdom. And her sweet young life was as a morning hymn, sung by child-voice to rich organ-music. Time shall throw his dart at death ere death has slain such another. For she died, reader a long, long while ago. And I stood once by her grave—her green grave—not far from dear Dundin. Died, reader, for all she was so fair, and learned, and simple, and good. And, I am told, it made a great difference to that schoolmaster.

MORAYIAN.

SAYINGS OF FLAVEL.

The heart of man is his worst part before he is regenerated, and the best afterward; it is the seat of principles, and the foundation of actions.

The greatest difficulty in conversion is, to win the heart to God, and the greatest difficulty after conversion, is, to keep the heart with God.

We are as able to stop the wind in its course, or to make the river to run backward, as in our own skill and power to rule and order our hearts. We may as well be our own savours as our own keepers; and yet Solomon speaks properly enough when he says, *Keep thy heart*: because the duty is ours, though the power be God's.

It is not the cleaning of the hand that makes the Christian, for many a hypocrite can show as fair a hand as he; but it is the purifying, watching, and right ordering of the heart.

A Christian's heart, though measurably rectified by Divine grace, is so often discomposed by sin, that it is like a musical instrument, which though it be exactly tuned, a small matter brings it out of tune again; yea hang it aside but little, and it will need setting again before another lesson can be played on it.

There are some people who have lived forty or fifty years in the world, and have had scarcely one hour's discourse with their own hearts; it is a hard thing to bring a man and himself together on such business.

It is with the heart well kept as it is with the eye; if a small dust get into the eye, it will never cease twinkling and watering till it has wept it out; so the upright heart cannot

be at rest till it has wept out its troubles, and poured out its complaints before the Lord. He that will keep his heart, must eat and drink with fear, rejoice with fear, and pass the whole time of his sojourning here in fear.—All this is little enough to keep the heart from sin.

To shuffle over religious duties with a loose and heedless spirit will cost no great pains; but to set thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance upon him; this will cost thee something.

He that performs duty without a heart, that is, *heedlessly*, is no more accepted with God, than he that performs it with a double heart, that is, *hypocritically*.

It is impossible that a disordered and neglected heart should ever produce well-ordered conversation, but put the heart in order and the conversation, yea, the whole life, will soon discover it to be so.

What can be the reason that the discourses and duties of many Christians have become so frothy and unprofitable, their communion with God and with one another, becomes as a dry stalk; by this, their hearts are neglected.

Sincerity, which is the thing sought in self-examination, lies in the heart like a small piece of gold in the bottom of a river; he that would find it, must stay till the water is clear, and then he will see it sparkling at the bottom; so the heart must keep clear and settled by much watchfulness and care before evidence can be obtained that it is renewed by Divine grace.

A man may go with a heedless spirit from ordinance to ordinance, abide all his days under the choicest teaching, and may never be improved by them; for heart neglect is a leak in the bottom; no heavenly influence, however rich, abides in that soul.

WORTH KNOWING.

Facts gleaned from different sources, by the Editors of the Educator.

Eggs. Eggs are of different sizes. In a basket of eggs, the twelve largest and smallest will make a difference of perhaps one third or more.

Potatoes. There is more nourishment in the Mercer potato than in any other. It is therefore the cheapest variety.

Beef. Beef loses fifteen per cent by roasting, and only eleven by boiling.

Wood. The same quantity of hickory wood that would last 100 days, if white oak would last 91 days, and if pine only 85 days. A ton of Lehigh coal will last just as long as a cord of white oak wood.

Soft Water. Hard water may be made soft by the addition of soda.

Turnips. 21 Bushels of yellow turnips contain as much nutriment as 27 of white.

Sugar Candy. Rock candy is the most wholesome. Colored candies contain the following poisons: Red, Lead, Mercury, and Arsenic. Green, Copper, Yellow Lead, Arsenic and iron. Blue, Cobalts and Mercury.

Missionary Institute.

I hereby acknowledge the receipt of the following sums for the support of the Theological Professor of the Missionary Institute:

| | |
|---|---------|
| Feb. 6. Meller Bains Meller, Philadelphia | \$10 00 |
| " J. M. Sheldon " | 10 00 |
| " Miller & Elder " | 5 00 |
| " Riegle & Fiesler " | 10 00 |
| " Riegle, Wiest & Irvin " | 19 00 |
| " B. W. Bomberger " | 5 00 |
| " D. A. Hendry " | 5 00 |
| " Buehler, Howard & Co. " | 15 00 |
| " Frank, Bro. & Co. " | 15 00 |
| " Field & Cochly " | 5 00 |

All the above per hands of Schoch, Wagenseller & Co.

Feb. 11. From Eng. Luth. Mission Church, Lock Haven, per Rev. P. Gheen

Total \$100 00

J. G. L. SCHINDEL, Treas.

A NEW BOOK OF CHORUSES.

THE CHORUS WREATH; A collection of SACRED and SECULAR Choruses from Oratorios, Operas and popular Glee and Chorus Books; designed as a standard book for Chorus, Musical Societies, Conventions and schools, and containing all the most desirable pieces for private practice and public performance. 1 Vol. 12mo., pp. 232, boards. Price \$1.50. On receipt of which copies will be mailed post-paid. OLIVER DITSON & Co., Publishers, Boston.

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21 Park Row, N. Y. and 35 Lincoln St., Boston, Mass.

MISSIONARY INSTITUTE.

The fall session of the Theological and Classical departments of this school, consisting of 3 weeks, will begin on the 18th of August.

For particulars address P. BORN of Classical Dept. H. ZIEGLER of Theological Dept.

Children's Department.

EFFIE MAY.

BY GEORGE BLEYER.

Have you ever heard of Effie
Little, charming Effie May,
Whom 'tis said, a band of angels
Left upon the earth one day?

She's a blithe and airy creature,
Bringing sunshine ever near;
Lads and lassies love to linger
In her balmy atmosphere.

Arms, are hers, so full of dimples
That they bear a bracelet's part;
Feet, that with a sweet pit-patter,
Softly trip upon my heart.

Hair that lies in raven ringlets
On a bosom of rose snow;
Cheeks, on which the tell-tale blushes,
Ruddier than the dawn-light glow.

Lips that seem to drip their honey,
Luscious, curved and peachy red;
Eyes that peer thro' silken lashes,
And the softest luster shed.

All that heaven, in its kindness,
Or a mortal e'er bestows,
Buds and blossoms in my Effie,
In my darling Effie grows.

You may scorn my glowing picture,
With its colors rich and gay;
You'll not do so when you've seen her,
Little, charming Effie May!

THE YOUNG TOBACCO CHEWER CURED.

On board a ship, one day, we were stowing away the hammocks, when one of the boys came with his hammock on his shoulder, and, as he passed, the first lieutenant perceived that he had a quid of tobacco in his mouth.

"What have you got there?" asked the first lieutenant. "A gum-boil? Your cheek is much swollen."

"No, sir," replied the boy; "there's nothing at all the matter."

"O, there must be! Perhaps it is a bad tooth. Open your mouth, and let me see."

Very reluctantly the boy opened his mouth, which contained a large roll of tobacco-leaf.

"I see—I see," said the lieutenant. "Poor fellow! how you must suffer! Your mouth wants overhauling, and your teeth cleaning—I wish," continued he, "we had a dentist on board. But, as we have not, I will operate as well as I can. Send the armorer up here with the tongs."

When the armorer made his appearance with his big tongs, the boy was compelled to open his mouth, while the tobacco was extracted with his rough instrument.

"There, now!" said the lieutenant, "I'm sure you must feel better already. You never have any appetite with such stuff in your mouth. Now, captain of the after-guard, bring a piece of old canvas and some sand, and clean his teeth nicely."

The captain of the after-guard came forward, and, grinning from ear to ear, put the unwilling boy's head between his knees, and scrubbing his teeth well with sand and canvas for two or three minutes.

"There, that will do," said the lieutenant. "Now, my little fellow, take some water and rinse out your mouth, and you will enjoy your breakfast. It was impossible for you to have eaten anything with your mouth in such a filthy state. When you are troubled in the same way again, have no scruples about coming to me, and I will be your dentist."

It is needless to say that the affair occasioned a good deal of merriment at the boy's expense. He was, however, completely cured of the habit of tobacco-chewing, by the occurrence, and doubtless has no disposition now to complain of the apparently harsh discipline which accomplished so desirable a result.

SPEAKING BUT ONCE.

A STORY FOR BOYS.

Two gentlemen were riding together in a hack, the other day, when the name of a young lawyer of good talents and promise was mentioned, upon which the elderly gentleman said: "That is one of my boys." "Yes," was the reply, "I have understood so."

The elderly gentleman resumed: "Some twenty years ago, I was visiting my brother in Worcester county, and just as I was about returning home, he said to me: Don't you want a boy? 'Yes,' I said, 'if I can get a good one.' 'Well,' said my brother, 'I've got one if there ever was one. I've got a boy that doesn't want speaking to but once.'"

"I took the boy; and after he had been with me three months, attending school, I asked him how he should like to come and live with me. He said he should like it well. I asked him if any one had any claim upon him—for he was an orphan. He replied 'No.'"

"Finding afterward that a gentleman in Worcester county pretended to have such a claim, I told the boy that he had better go and see him and have it all settled. He went, and matters were all arranged, and he soon returned to live with me."

DON'T BE A GLOOMY CHRISTIAN.

1. Because we have too many of that sort now. Numbers of the disciples are shady, not sunny, have more of November in the countenances than of June. They do not seem happy as Christians, and probably are not. Let there not be added even one more to this number.

2. Because there is everything to make you a lively, animated, cheerful Christian. You trust you are forgiven and accepted in the Beloved, which is the greatest blessing infinite love could bestow upon you, and that blessed fact should shed a brighter gleam of gladness over all your days of prosperity, and chase away all the gloom of the trials of life. With such a Saviour as you have to love and enjoy, such a home in prospect above, such a Comforter as the Holy Ghost, such traveling companions towards heaven as the saints, and such blessed work to do as that of leading others to read the word of light, it is a shame to hang one's harp on the willow.

3. Gloomy disciples misrepresent religion. A gloomy sinner fairly represents the master he serves and the side he has chosen. But a gloomy Christian makes people believe religion is a gloomy affair, and leads them to believe that they shall have to be gloomy too if they become religious, all of which is false. He is a proper interpreter of the Christian faith who rejoices in the Lord, and whose joy would not be more than is met if it should become "a joy unspeakable and full of glory."

4. Gloomy disciples do very little good. Sinners are not fond of this company, are likely to avoid it. Besides the gloom of such a mind snaps the sinews of all exertion for the good of others. How can such a disciple maintain a cheerful and lively and animated conversation about the glorious things of the kingdom of God, thereby stirring up the souls of sinners to enter into the joy of the Lord? The gloom of the soul implies that all the sin there has not gone out, and of course the lips are sealed, and usefulness is out of the question.

Therefore, let gloom find its victims where it can; but let every disciple of Christ feel that he is born to be the happiest person in the community where he lives—is sacredly bound to be a specimen of the hallowed joyfulness true religion is capable of producing—is bound to let the observing world know that God does "make Jerusalem a rejoicing and her people a joy"—is bound to make it appear that redeeming love can give such sacred peace, holy serenity, and substantial joy, as cannot be produced by all that is loved and sought by the followers of the world.

Boston Recorder.

DANIEL WEBSTER'S CONFESSION OF FAITH.

Dr. Smith, of Concord, N. H., has put into our hand the following letter of Daniel Webster to Rev. Thomas Worcester, formerly pastor of Congregational Church in Salisbury, N. H., which is accompanied with a confession of his religious faith, both of which are in his own handwriting. We have seen Mr. Webster's name in the records of the church in Salisbury, enrolled among its members, if we mistake not, about the time the letter below bears date. He remained a member of that church till his death. The letter and confession were never before published. They are as follows:

Boscawen, August 8, 1897.

DEAR SIR—The other day we were conversing respecting confessions of faith. Some time ago I wrote down for my own use a few propositions in the shape of articles, intending to exhibit a very short summary of the doctrines of the Christian religion as they impress my mind. I have taken the liberty to enclose a copy for your perusal. I am, sir, with respect, yours, &c., D. WEBSTER.

I believe in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of nature and the word of revelation.

I believe that God exists in three persons; this I learn from revelation alone. Nor is it any objection to this belief that I cannot comprehend how one can be three or three one. I hold it my duty to believe, not what I can comprehend or account for, but what my Maker teaches me.

I believe the Scriptures of the Old and New Testament to be the will and word of God.

I believe Jesus Christ to be the Son of God. The miracles which he wrought establish, in my mind, his personal authority, and render it proper for me to believe whatever he asserts; I believe, therefore, all his declarations, as well when he declares himself the Son of God, as when he declares himself the Father of the Son of God.

I believe that things past, present and to come, are all equally present in the mind of the Deity; that with him there is no succession of time, nor of ideas; that, therefore, the relative terms past, present, and future, as used among men, cannot, with strict propriety be applied to Deity. I believe in the doctrines of foreknowledge and predestination, as thus expounded. I do not believe in those

doctrines, as imposing any fatality or necessity on men's actions, or any way infringing free agency.

I believe in the utter inability of any human being to work out his own salvation without the constant aid of the Spirit of all grace.

I believe in those great peculiarities of the Christian religion—a resurrection from the dead and a day of judgment.

I believe in the universal Providence of God; and leave to Epicurus, and his more unreasonable followers in modern times, the inconsistency of believing that God made a world which he does not take the trouble of governing.

Although I have great respect for some other forms of worship, I believe the congregational mode, on the whole, to be preferable to any other.

I believe religion to be a matter not of demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because he declares them. When the mind is reasonably convinced that the Bible is the word of God, the only remaining duty is to receive its doctrines, with full confidence of their truth, and practice them with a pure heart.

I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages, since I cannot persuade myself that a book intended for the instruction and conversion of the whole world, should cover its true meaning in such mystery and doubt, that none but critics and philosophers can discover it.

I believe that the experiments and subtleties of human wisdom, are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished Christian scholar who hath been educated at the feet of Jesus, and in the College of Fishermen.

I believe that all true religion consists in the heart and the affections, and that, therefore, all creeds and confessions are fallible and uncertain evidences of evangelical piety.

Finally, I believe that Christ has imposed on all his disciples a life of active benevolence; that he who refrains only from what he thinks to be sinful, has performed but a part, and a small part, of his duty, that he is bound to do good and communicate, to love his neighbor, so far as in him lies, to promote peace, truth, piety and happiness in a wicked and forlorn world, believing that in the great day which is to come, there will be no other standard of merit, no other criterion of character, than that which is already established: "By their fruits ye shall know them."

GO FORWARD.

The steamboat going up stream against a powerful current will, if the steam be shut off, immediately begin to retrograde—the current will bear it back—so will its own gravitation, until it becomes unmanageable, and drifts against the rocks, or lodges on a bar. The Christian life like this, is all the way up stream against powerful opposing forces—the world, the flesh and the devil. No one can make headway without constant, persevering personal effort and the assistance of the Holy Spirit. This, like the steam that moves the boat, is the motive power. With this alone can we make advancement in the divine life.



GROVER & BAKER'S CELEBRATED ELASTIC STITCH SEWING MACHINES

Were awarded the highest Premiums over all Competitors, at the following State and County Fairs of 1893.

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First Premium for Machine Work.
- OHIO STATE FAIR.
First Premium for Machine Work.
- IOWA STATE FAIR.
First Premium for Family Machine.
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The above comprises all the Fairs at which the GROVER & BAKER Machines were exhibited this year. Sales-Rooms, 495 Broadway, N. Y. Dec. 1894.

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THE EAST INDIA COFFEE CO.,

154 READE ST. (three doors from Greenwich Street.) N. Y. call universal attention to their KENT'S EAST INDIA COFFEE,

Kent's East India Coffee.

as all the favor of old GOVERNMENT JAVA and is, at half the price; and also that

Kent's East India Coffee.

has twice the strength of Java, or any other Coffee whatever and wherever used by our first class hotels and steamboats, the stewards say there is a saving of 50 per cent.

Kent's East India Coffee.

is the most healthy beverage known, and is very nutritious. The weak and infirm may use it at all times with impunity. The wife of the Rev. W. Eaves, local minister of the M. E. Church, Jersey City, who has not been able to use any Coffee for fifteen years, can use

Kent's East India Coffee.

three times a day without injury it being entirely free from those properties that produce nervous excitement.

Dr. JAMES BOYLE, of 156 Chambers Street, says: "I have never known any Coffee so healthy, nutritious, and free from all injurious qualities as

Kent's East India Coffee.

I advise my patients to drink it universally even those to whom I have hitherto prohibited the use of Coffee.

The Prin. of the New York Eye Infirmary says: "I direct all the patients of our Institution to use exclusively

Kent's East India Coffee.

and would not be without it on any account."

The Rev. C. Lurie, an eminent clergyman of the M. E. Church, now stationed at Halsey street Newark, says of

Kent's East India Coffee.

"I have used it nearly a year in my family, and find it produces no ache of the head or nervous irritation, as in the case of all other Coffees. It is exceedingly pleasant, and I cordially recommend it to all clergymen and their families."

Kent's East India Coffee.

is used daily in the family of Bishop Ames, Bishop Baker, Bishop James, and many of the most distinguished clergymen in the country

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Kent's East India Coffee

154 Read Street, New York, there are numerous counterfeits afloat under the name of "Genuine East India Coffee," "Original East India Coffee," etc, put forth by impostors to deceive the unwary

In 1 lb packages, and in boxes of 36, 60, and 100 lbs for grocers and large consumers, sold by grocers generally. Orders from country grocers solicited to whom a very liberal discount will be made

Wholesale agents: Hoeflich & Molan, and W J & Bro Philadelphia; Francis H Perry, Providence; A L Watelander & Co, Boston; Fynchon & Lee, Springfield, Mass; S N Callender Buffalo; Gordon McMillan & Co, Cleveland; A Colter & Co, Cincinnati; J & J W Cunn, Springfield, Ill.; H B Shields, Corydon, Ind; C C Garber, Chicago, Illinois

The American Advertising agency, 308 Broadway, N. Y. will receive orders for the above Coffee Business Department Corresponding Department E ALVORD FOWLER & WELLS

MISSIONARY INSTITUTE.

This Institution consists of two departments—a Theological and a literary. The course of instruction in both is designed to be thorough and liberal. The full course in the Theological department embraces a period of three years, each year being divided into three sessions. The students can enter at the beginning of each session. In this department students pay no tuition.

The course of instruction in the classical department is designed to prepare students for the Theological department, and also for the Junior class in college, as well as to furnish a good business education to such as design neither to enter college nor to prepare themselves for the ministry.

One hour is daily devoted to Prof. Nothling to the giving of instruction in vocal music. For this branch no additional charge is made. All the students are expected and encouraged to attend this course.

The rates of tuition vary according to the grade of studies pursued by the pupil:

First Grade, \$5 00 Exercises in Reading, Orthography and Defining, Penmanship, Modern Geography and Arithmetic.

Second Grade, \$7 00. Besides the studies of the first grade the second embraces Grammar, History, Ancient Geography, First lessons in Latin, Greek, Algebra, Composition and Declamation.

Third Grade, \$9 00. Besides the studies of the two preceding grades, the third embraces Latin, Greek, the higher Mathematics, Rhetoric, Logic, &c.

Furnished rooms (except sheets, pillow-cases and towels) and janitor service per session, \$4.00. Boarding per week, from \$2.50 to \$2.75. Students find their own fuel and light.

The scholastic year is divided into three sessions of 13 weeks each.

The Fall session commences August 18th. The Winter session commences Nov. 17th. The Spring session commences March 1st 1895.

The Winter session will consist of 14 weeks, including one week's vacation at the Christmas holidays. There will also be a vacation of one week at the close of the Winter session.

A merit roll is kept, showing the scholarship, conduct, and attendance of each student. At the end of each session, this roll, if desired, will be given to the students, or forwarded to parents and guardians.

This school is located at Selingsgrove, Snyder Co., Pa. Selingsgrove is justly celebrated for the healthfulness of its climate, beauty of its scenery, and for the Christian intelligence of its inhabitants. It is situated on the Northern Central Railroad, fifty miles north of Harrisburg. It is easy of access from all parts of the country.

For further particulars Address

P. BORN, Prin. Col. Dept., or

Nov. 1894 H. ZIEGLER, Theol. Prof.,

Different Lines of Travel.

LACKAWANNA & BLOOMSBURG RAIL ROAD.

On and after April 20th, the Passenger Train runs as follows:

| MOVING SOUTH. | | | |
|---------------|-----------------|------------|--|
| Leave | Scranton, | 5 30 A. M. | |
| " | Kingston, | 6 40 | |
| " | Rupert, | 8 55 | |
| " | Danville, | 9 24 | |
| Arrive at | Northumberland, | 9 55 | |

| MOVING NORTH. | | | |
|---------------|-----------------|------------|--|
| Leave | Northumberland, | 4 30 P. M. | |
| " | Danville, | 5 10 | |
| " | Rupert, | 6 45 | |
| " | Kingston, | 8 05 | |
| Arrive at | Scranton, | 9 10 | |

GEO. B. HUNT, Supt.

NORTHERN Central RAILWAY.

WINTER TIME TABLE.

Three Trains Daily to and from

BALTIMORE

AND

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Connections made with trains on Pennsylvania Railroad, to and from Pittsburg and the West.

Two Trains Daily to and from the North and West Branch Susquehanna, Elmira, and all of Northern New York.

On and after Monday, November 16th, 1894, the Passenger Trains of the Northern Central Railway will arrive at and depart from Selingsgrove to wit:

SOUTHWARD.

| | |
|--------------------------------------|----------|
| Accommodation (Harrisburg & Sunbury) | 7 55 a m |
| Mail | 8 52 a m |
| Night Express | 6 54 p m |
| Philadelphia & Erie Express | 4 5 p m |

NORTHWARD.

| | |
|--------------------------------------|----------|
| Morning Express | 5 03 a m |
| Mail | 4 07 p m |
| Accommodation (Harrisburg & Sunbury) | 6 52 p m |
| Philadelphia & Erie Express | 3 58 a m |

Ticket office at the Ferry.
All trains now stop at Selingsgrove.
All Trains daily except Sundays and the Express northward on Monday mornings.

The Pennsylvania Central Rail Road.

1894.

THE GREAT DOUBLE TRACK ROUTE.

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Facilities for the transportation of passengers to and from Pittsburgh, Cincinnati, Chicago, St. Louis, St. Paul, Nashville, Memphis, New Orleans and all other towns in the West, Northwest, and Southwest, are unsurpassed for speed and comfort by any other route. Sleeping and smoking cars on all the trains.

Pittsburg and Erie Mail 8 30 p m
Paoli Accommodation No 1 10 00, a m
Parkersburg train, 1 10, p m
Paoli Accommodation No 2, 5 30, p m
Mail train, 8 00, a m

East Line 12 00, m
Harrisburg Accommodation, 2 30, p m
Lancaster Accommodation, 4 00, p m
Philadelphia express, 11 10, p m

Passengers for Sunbury, Williamsport, Elmira, Buffalo, Niagara Falls, and intermediate points leaving Philadelphia at 8 30 p m, and 8 00 a m go directly through.

For further information, apply at the Passenger Station, S. E. corner of Eleventh and Market Sts. By this route freights of all descriptions can be forwarded to and from any point on the Rail Roads of Ohio, Kentucky, Indiana, Illinois, Wisconsin, Iowa, or Missouri, by Rail Road direct, or to any port on the navigable rivers of the West, by steamers from Pittsburgh.

The rates of freight to and from any point in the West by the Pennsylvania Railroad, are at all times as favorable as are charged by other Rail Road Companies. Merchants and shippers intrusting the transportation of their freight to this Company, can rely with confidence on its speedy transit.

For freight contracts or shipping directions apply to or address the Agents of the Company.

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THIS great line traverses the Northern and Northwest counties of Pennsylvania to the city of Erie, on Lake Erie.

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It is now in use for Passenger and Freight business from Harrisburg to St. Mary's (216 miles) on the Eastern Division, and from Sheffield to Erie, (78 miles) on the Western Division.

Its entire length was opened for passenger and freight business, October 17th, 1894.

Time of Passenger trains at Milton.

| | |
|----------------------|--------------|
| Through Mail Train | 9 45, p. m. |
| Elmira Express Train | 10 59, p. m. |
| Accommodation | 9 58, a. m. |

Leave Westward.

| | |
|---------------------------------|--|
| Mail Train 4 53 a m | |
| Elmira Express Train 5 56 a m | |
| L. Haven Accommodation 5 03 p m | |
| Wm't Accommodation 12 32 a m | |

Passenger cars run through without change both ways between Philadelphia and Erie.

Elegant Sleeping Cars on Express Trains both ways between Williamsport and Baltimore, and Williamsport and Philadelphia.

For information respecting Passenger business apply at the S. E. Cor. 11th and Market Sts.

And for Freight business of the Company's Agents:

S. B. Kingston, Jr., Cor. 13th and Market Sts., Philadelphia.

J. W. Reynolds, Erie.

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H. H. Houston, General Freight Agt. Phil'a.

Lewis L. Houry, General Ticket Agt. Phil'a.

Jos. D. Potts, General Manager, Wm'spt.

March '94.